# MEDITATIONES IN DIEBVS DOMINICIS DE VITA FUTURA, 1628.

*Meditations of the life to come.*

LOrd, when thou created'ſt Man as the laſt of thy nobleſt works, that thou mighteſt crown him as the end and perfection of thy workmanſhip, Thou madeſt him a King at firſt, gaveſt him rule and dominion over all the Creatures of the Earth, Thou entertained'ſt him like a *Prince* by bringing him into a moſt ſtately Pallace, covered over with a glorious Arch, emboſſed with infinite ſtuds and ſpangles of gold. Thou madeſt him a royall feaſt with all the varieties and dainties that were on earth. Thou placed'ſt him in thy own Garden where all his ſenſes were ſatisfied with unutterable delights, there thou guardeſt him with innumerable Angells and permit-

1. *Creation & fall of Man.*

ted'ſt him to walke in thy owne *Walk* as a companion for thy ſelfe. But that man might be taught an eternall leſſon of humility, The commiſſion of that one ſinne in eating the forbidden fruit, coſt him his life and the loſſe of all his happineſſe together, and derived an everlaſting curſe and corruption upon all his poſterity. But yet ſuch was thy exceeding goodneſſe, O GOD, that rather then thou would'ſt looſe the company of ſo noble a creature, thou deviſed'ſt a means to redeem him, and thereby to joyne him nearer to thy ſelfe in more glorious manſions and farre greater pleaſures, both for duration of time and extention of delight.

2. *The heavenly Ieruſalem.* Heb. 12 22.

Glorious things are ſpoken of thee thou *City of God*, thou *Mount Sion*, thou *Heavenly Ieruſalem*, thou *City of the great King*, for by divers ſuch names art thou called. This is the place wherein the *Ancient* of daies hath choſen to dwell, whoſe moſt glorious preſence ſo illightneth that *Imperiall* ſeate, that the darkeſt corner of *Heaven* (if I may ſo ſpeake of ſuch infinite brightneſſe) is farre lighter then the greateſt ſplendour of the

*Sunne*

*Sunne* ſhining in his full ſtrength. There are the innumerable company of Angels, thoſe celeſtiall quires with moſt melodious * *ayres* continually lauding and praiſing him that ſitteth upon the Throne. There are thoſe numberles numbers of the ſpirits of juſt and perfect men, out of all Nations, kindreds and people, ſtanding before the Throne clothed with white robes, and palmes in their hands, giving glory, wiſedome, thankeſgiving, honour, power and might to GOD for ever and ever. When we but conſider what company we ſhall meet with in Heaven, we neede not be curious to ſearch after the exceeding joyes which GOD hath there provided for their entertainement: onely let us content our ſelves with what we read in generall and be raviſht in the reading of it, *that eye hath not ſeene, eare hath not heard, neither is the heart of man able to conceive the things which God hath prepared for thoſe that love him.* If the onely delight we have here be in the communion with the Saints on Earth, how ſhall our delight exceed in Heaven, where we ſhall meet with innumerable Saints that

* *Quæ tanticet quæ organa! quæ cantilenæ! quæ melodiæ ibi ſunt ſive decantabuntur! Sonant ibi ſemper meliſſuæ hymnorum organa, ſuaviſſimæ Angelorum melodiæ Aug. Man.* Revel. 7. 9, &c.

1 Cor. 2. 9.

there shall beare us company for ever.

3. *Beatificall Vision.*

But this is not all, for that which shall there most of all delight us, shall bee the sight of God, that beatifical vision which the *Ancients* so much speake of, to wit, the beholding of God face to face. That is to say, a plaine, full and familiar revelation of himselfe to us, so much as our natures are capable of, a figurative kinde of speech taken from the direct beholding of one man by another, whereby the beauty of the face is the better discovered, and it is called the Face of GOD by a *phrase taken from men, because the perfection of beauty in man or woman is in the *Face*, which chiefly delighteth the eyes, and therefore GOD in discovering his beauty to us tearmes it by his *Face*. Hence are those sweet descriptions by the *Bride*, or her heavenly *Bridegroome* throughout the *Canticles* by his *Eyes*, his *Lippes*, his *Mouth*, his *Haire*, his *Teeth*, &c which all concurre to beautifie the face of man, but yet all so farre short to represent unto us that which is signified by the Face of GOD, that if all the excellency of beauty in the faces of all the men and women

* *Vbi species & visio faciei ad faciem, ubi plena scientia in omnibus & per omnia, ubi summa Dei bonitas cernitur & lumen illuminans a Sanctis glorificetur. Aug. Mar. c 7. Omnes delectantur de Deo, cujus aspectus pulcher, facies decora, eloquiũ dulce: delectabile est ad videndum, dulcis ad prefruendum &c. O beata visio videre Deum in seipso, videre in nobis, & nos in eo. Bern. Medit. cap 7.*

* ἀνθρωποπαθῶς.

men in the world were united into one singular perfection: yet it would not so much as decipher unto us one ray of GODS glorious countenance that shall shine upon us in Heaven *In his presence* (saith the *Psalmist*) *is fullnesse of joy*; and it is the fullnesse that makes up the joy. Hence it is that in the earth the soule can have no true joy, because it can have no fulnesse, nothing in earth can fill the desires of it, for when we have heaped up never so many pleasures, never so many delights we still desire more. The reason is, the soule hath not yet attained those delights that will fill it, nor ever will, till it meet with him that fils heaven and earth, and then will it everlastingly fill it selfe. For beyond fulnes there is no appetite. Psal. 16.

But this is not all, our delight in Heaven that we shall behold, the inexpressible beauties of God issuing from his glorious countenance; but herein is the singularity of our joy, that we shall be wonderfully taken with his beauty, and our soules inwardly ravished with the things that we shall behold. Let us resume that former instance, which is the

4. *The delight of the soule in Heaven.*

oftneſt uſed in Scripture to expreſſe the joyes of Heaven, *viz.* of the *Bridegroome* and the *Bride*. If the *Bridegroome* appeare never ſo lovely in comelineſſe of body and condition; never ſo amiable in the endowments of minde; yet if the affections of the *Bride* be not inflamed with a love of them, if ſhe prize them not above all, if her heart be not thereby tied to him with a conſtant and perpetuall tye; by how much ſhe is deprived of theſe, by ſo much is ſhee diſpoyled of her chiefeſt comfort. But here is the excellency of our ſtate in Heaven, that we ſhall behold from the face of God moſt ſingular beauties beyond what we are able to ſpeake or think. And which is more, our ſoules ſhall be continually raviſht with a delight of them; nothing ſhall bee able to make our joyes either to faint or to faile, for that nothing can ſeparate betwixt God and the glorified ſoule, either to darken thoſe beames of glory ſhining upon it, or to diminiſh its joyes in the fruition of them. For *ſinne* which made all the bare betweene God and us we left behind us with our fleſh, for it could not follow us into

into heaven, and together with ſinne wee parted with all our miſeries, all our griefes and feares, and other calamities the wretched fruits and effects therof, which the Scripture tels us ſhall be there aboliſhed, when it tells us *that all teares ſhall be wiped from our eyes*. There ſhall be no matter nor cauſe of griefe in Heaven, but only of joyes unſpeakable and glorious. Revel. 7. 17. & 21. 4.

5. *Cauſes of this joy.*

And how can thoſe joyes bee otherwiſe, when God from whom they flow is infinite in power to make them ſo, and everlaſting in goodneſſe and love to them who ſhall be made partakers of them. When Chriſt who hath purchaſed this glory for them, contracts with his Father that his children ſhall enjoy it, *Iohn* 17. 24. *Father I will that they whom thou haſt given me be with me where I am, that they may behold my glory which thou haſt given me.* As we received from his fullneſſe a meaſure of grace on earth, ſo ſhall we an exceeding meaſure of glory in heaven. We ſee when the Sunne ſhineth how it illightneth all parts of the world on which it ſhineth; how light then is heaven when every

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part of it is in it selfe farre brighter then the Sun; and when God whose eyes are ten thousand times brighter then the Sun there shines in perfect glory. And therfore excellently doth that beloved Disciple describe that place, *Revel.21.Ver.23. The City*, saith he, *hath no need of the Sunne* (admitting it to be meant of Heaven) *neither of the Moon to shine in it, for the glory of God doth illighten it, and the Lambe is the light thereof.* Every Saint shall shine there like a Starre, and shall contribute their light for the beautifying of that most glorious place. O, what light will there be in Heaven when we shall see so many Suns. Nay, God would loose of the end of his creation of heaven, if the Saints did not there behold and enjoy infinite glory and delight. For he made it not for himselfe, (sith all places are alike to him who fils heaven and earth;) but therefore did hee make it with such infinite variety and perfection of beauty, that there his Saints might sit with him and sing his praises for evermore. When the soule of Saint *Austin* was carried up into the third heaven, in those his divine Meditations

*O Civitas celestis, manso secura, patria fertilis & ampla, totum continens quod delectt. Bern. Med.*

ditations of the joyes thereof, considering the unmixed pleasures of that place; that rest was there without labour, dignity without feare, riches without losse, health without sicknesse, aboundance without want, life without death, felicity without calamity, and eternity without vanity. But when he had further brought into his ravished mind those most melodious Ditties of the Angels, and delicious Songs of the Saints, and such other delicate Musicke that was in heaven, he breakes forth into this celestiall rapture, *O how happy should I be, if I might but heare some of those sweete Songs that are there sung in honour of the blessed Trinity, but if I might bee vouchsafed to be one of those heavenly Quiristers that might sing but one song to the Lord Iesus Christ of the sweet Songs of Sion, it would be a felicity too high for me.*

*Sed & nimium felix si ego ipse meruero cantare canticū Domino Iesu Christo de dulcibus canticis Sion. Aug. Man. c. 6.*

6. *The vanity of the pleasures of this life.*

Oh who would then fasten his delights on any pleasure that can here be offered unto us, when as the greatest felicitie in this world, if we should compasse Sea and Land for the obtaining of it, is but like that of the grasse, which in the morning flourisheth and

 groweth

groweth up, but in the evening is cut downe and withered. Take a ſhort ſurvey of the glory of all the earth, and beginne with life it ſelfe the beſt of humane things, *Skinne for skinne and all that a man hath* (ſaith *Iob*) *will he give for his life*, and yet what more *frail and brittle! what tongue wanteth not words to expreſſe the vanity of it? A dreame, a ſhadow, a blaſt, a buble, a wind, a vapour, a tale, a poſt, a cloud (all of them phraſes and ſimilitudes of holy writ) yet cannot ſufficiently expreſſe the vanity of mans life. [a] *As the cloud is conſumed* (ſaith *Iob*) *and vaniſheth away, ſo he that goeth downe to the grave ſhall come up no more. He ſhall returne no more to his houſe, neither ſhall his place know him any more.*

Vanity of life. Job. 2. 4.

*Vita (inquam) mea, vita fragilis, vita caduca, vita quæ quanto magis creſcit tanto magis decreſcit, quanto magis procedit, tanto magis ad mortem accedit. Vita fallax & umbratica plena laqueis mortis. Nunc gaudeo, ſtatim triſtor: nunc vigeo, jam infirmor, nunc vivo, ſtatim morior, nunc felix appareo, ſtatim miſer, nunc rideo, jam fleo; ſic & omnia mutabilitati ſubjacent, ut nihil una hora in uno ſtatu permaneat. Aug. Soliloq. c. 2.*

[a] Iob 7. 9, 10.

What is ſaid of *Life* may bee ſaid of *Health*, the very perfection of life, how vaine and fickle that is, one example in holy writ will ſerve for a lively expreſſion of the vanity of both, in that excellent ſtory in the 2. Booke of Kings, *Cap.* 4. ſet out on purpoſe as it ſeemes to diſcover the vanity of all temporall happineſſe. A great noble woman

Vanity of health.

* *Non eſt vivere ſed valere vita.*

man of *Shunem*, who abounding (I conceive) in many outward felicities, yet wanting a child which ſhee eſteemed above all, refuſed the Kings favour in reſpect of this bleſſing. It is likely the Prophet for the kindneſſe ſhe ſhewed him vvould have ſatisfied her deſire in any thing, yet neither honour, nor riches, nor preferment, nor the favour of a King (which many thouſands would have coveted) could content her, but ſhee ſecretly asked that queſtion that *Abraham* asked of GOD, *O LORD what wilt thou give mee ſith I goe childleſſe.* The Prophet granted her a ſonne, never woman bare him with more joy, vvhen this ſonne vvas growne up, and her joy encreaſed vvith his years; how quickly vvas this incomparable *Iewell* ſnatcht from her, *on morning he felt ſicke in his head and dyed ere noone.* All that pretineſſe and beauty that was in the childe is now vaniſhed, and all that wonderfull joy of the mother that was bound up in the life of her ſon, vvas novv diſſolved into more ſadneſſe and hearts griefe, then if ſhe never had enjoyed the benefit. Gen. 19. 2.

7. *Vanity of the whole world.*

What is ſaid of life and health may be ſaid of all things in the vvorld beſides. *Love not the world* (ſaith the Apoſtle) 1. *Iohn* 2. *v.* 16, 17. *nor the things in the world.* And he gives the reaſon by ſumming up the things of the vvorld, and dividing them into 3. parts, *For all that is in the world* (ſaith he) *is either the luſt of the fleſh, the luſt of the eye, or pride of life,* and then in the next vvords he ſheweth the vanity of them. *But the world paſſeth away and the luſt therof, &c.* But theſe generals wil be better diſcerned by diſcovering the vanity of theſe 3. particulars, *Beauty, Riches, Honour,* being the lively characters and exact expreſſions of the *luſts of the fleſh, of the eye, and pride of life,* and vvhich are indeed the grand impoſtors, and bewitchers of the whole world, and oftentimes ſteale away the hearts of GOD'S owne people.

*Beauty.*

For *Beauty,* we may at once ſee both the *power* and the *vanity* of it, in that it inſnared and beguiled the *holieſt,* the wiſeſt, and the *ſtrongeſt* of men: *David, Salomon* and *Samſon,* how deare did thoſe delights coſt them? vvith how many afflictions were thoſe bitter

pleaſures

pleaſures attended, inſomuch as it coſt the laſt his life, the other his Kingdome, and the firſt his contentment. For from that time to the houre of his death *David* was not quiet from vvarre, from rebellions, from treaſons, from troubles brought upon him by his owne bowels. Nay, let a man behold the greateſt beauty that can poſſibly bee in the perſon of any, let the face be never ſo amiable for colour and favour, let the body bee never ſo comely for feature and ſhape, let the skinne be as white as the Lilly, and *embrodered over with purple vveines*; adde to this, the moſt gracefull motion that ever vvas in any creature, yet were the mind of man by exemption of unruly affections, but permitted to be wiſe, and to pauſe upon this pleaſant vanity, and but conſider that if this faire body was ſmitten from GOD with the boyles and botches of *Iob*, what an ugly ſpectacle it would be, or what by addition of ſome little more time it will be, when it ſhall be withered and rivelled together with age, or if that be not, when it ſhall be turned into a rotten carcaſſe. Certainely the

ſoule of man would never reſt till it had ſought out a farre more glorious delight both for the excellency of being and laſtingneſſe of continuance, and therefore moſt true is that which the wiſedome of truth hath uttered, *Favour is deceitfull, beauty is vanity*, ſo vaine, that the leaſt ague doth change it, a ſmall ſicknes doth waſt it, a little time doth fade it, a little ſorrow doth melt and conſume it. *When thou with rebukes* (ſaith *David*) *doeſt correct man for iniquity, thou makeſt his beauty to conſume like a moth.*

Prov. 31. 30.

Pſal. 39. 11.

*Riches.*

For *Riches*, if in the obtainement of them wee doe but looke upon the ends of *Iudas* and the *Rich Glutton*, it might make us very ſlow to covet them, much more to affect them. For beſides their vanity, that they take to themſelves wings and flie away, how many are the miſeries that attend upon them, in the getting, keeping and parting with them? But if to theſe, they be gotten with an ill conſcience, and enjoyed without godlineſſe, they are ſnares and thornes, nay very plagues and Scorpions unto us; fuell to our luſts, lets to our prayers, and blocks

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in our waies of piety and devotion. No ſin is ſuch a canker to grace and holineſſe, as is the ſinne of covetouſneſſe, πλεονεξία (an extraordinary deſire of heaping up riches.) The Apoſtle *Paul* maketh it cleare by telling us, *Tim.* Cap 6. *v.* 10. That *the love of mony is the roote of all evill, which while ſome luſted after erred from the Faith and pierced themſelves through with many ſorrowes.* No tongue can expreſſe a worſe effect, and from that effect greater miſery then Apoſtacy from God, which is uſually accompanied with fearefull ſorrowes if not diſpaire, witneſſe that lamentable ſtory of *Francis Spira*, who from this roote of covetouſneſſe to continue his Offices and meanes of getting, denied the true profeſſion of the Goſpell, wherein he had greatly profited, and ſubſcribed to Popery which formerly hee had renounced, and ſo fell into that intolerable miſery of deſpaire of his owne ſalvation. πλεονεξία.

For *Honour* and *Ambition*, if examples doe give inſtructions, as they then doe, when judgements are declared upon them, wee need goe no further for ſearch of this vanity *Honour.*

then

then in *Nimrod*, *Nebuchadnezzar*, *Darius*, *Alexander*, *Cæsar*, &c. what vast desires vvere in them all for inlarging their Kingdomes, even to the clouds, what infinite care and paines tooke they for the compassing of those desires to the hastning of their ends, and vvasting out their lamps of life, and yet all their glorious Raignes are now shut up in vanity, their remembrance is as if they had never beene, nay let the desires of man be filled vvith all the earthly glory that is to be found in the vvhole vvorld, and let his heart cheare in it as much as may bee, yet that it might appeare to fraile man, that the highest vvorldly happinesse is not exempted from that condition of vanity, vvhich God and nature hath inseperably tyed to it, some crosse or misery that the vvisest man could never fore-see, shall ever attend high place to make it irksome and uncomfortable, if not to overthrow the horse and the rider, and cast downe the *Ambitious* man lower then the dust, Innumerable examples might be produced to prove this out of Histories in all kinds: I vvill take but one for

*Summisq; negatum stare diu: nimioque graves sub pondere lapsas. Lucan.*

Βέβαιον οὐδὲν ἐστιν ἐν θνητῷ βίῳ. Stob.

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all out of the best of them. The Booke of GOD, *Hamans* (wee know) wanted not for as much honour as could be heaped upon a man; Prince and people were all but as instruments to contribute to his happinesse: and yet a (wonderfull thing) the want of a cappe from poore *Mordecay*, whose head he might have taken off at his pleasure, marred all his mirth; a silly crosse one would thinke to vexe a wise man, yet GOD put such a sting into it, that it did not onely quite bereave this proud man of all his joy, but never left him til it cast him down from the top of all his honour so low, as that his place could no more be found. To proceed higher, and as farre as earthly felicitie can stretch unto, let honour and high place, and all the outward pompe of this world bee conferred upon a *godly man*, and let this man have abilitie from GOD to beare it, so that no whit of GODS glorie be left, nor any of GODS graces in him diminished, (which rarely happens to high place) yet that the most glorious state of man might still bee subject to that vanity, which is over all created felicity,

*Ad summum quicquid venit ad extrium prope est.* Senec.

ſome *Envy*, *ſuſpition*, *jealouſie*, *diſdaine*, &c. or other accident ſhall alwaies attend earthly glory, to make it miſerable. A better inſtance cannot be given then in holy *Daniel*, whom when that great *Darius* had advanced (meerely for his virtues without any ſuing or ſeeking of his owne) above all the Preſidents and Princes in his Kingdome; this very thing wrought ſuch envie and diſdaine in the hearts of the Princes againſt him, that although, as the Text ſaith, *There was neither error nor fault found in Daniel*, yet they never reſted till they had caſt him from the height of his happineſſe to the loweſt pit, even a *Denne* of *Lions*. To ſumme up all in this one period, Give me a man endowed with all the excellencies that have beene in any ſince the Creation, let him attaine to the *Learning*, *Wiſedome*, *Riches* and *Glory*, of King *Salomon*, let him be as vviſe for counſell as *Ahitophel*, let him have the *meekneſſe* of *Moſes*, the *courage* of *David*, the *ſtrength* of *Sampſon*, the *patience* of *Iob*, the *innocency* of *Iſaack*, the *eloquence* of *Paul*, the *beauty* of *Abſolon*, that from top to toe had no blemiſh in

Dan. 6. 4, 5.

*Nunquam eminentia invidia carent, & difficilis in perfecto mora eſt. Valere.*

2 Sam. 14. 25.

in him, yet what is all this but *admired vanity?* All this pompe ſhall not follow him to the grave, the wormes and duſt ſhall devoure both it and him. The Prophet *David* makes this *Epitaph* for him, *His breath goeth forth, he returneth to his earth, in that very day his thoughts periſh.* Pſal 46.4.

8. *Excellency of Heaven.*

How incomparably excellent then is the glorie of Heaven, where none of theſe changes ſhall be, where ſhall be wonderfull advancement, but without Injuſtice, abundance of glorie, but without Envie, infinite wealth, but without woe, admirable beautie and felicitie, but without vanity or infirmity. Here ſhall the patient ſufferings of the Saints be amply rewarded, and all the rage and ſpite of their enemies on earth, ſhall inſtead of doing them hurt, adde much to their crowne of glorie, here ſhall all thoſe ſcoffes, thoſe bitter gybes and jeſts againſt the puritie of Gods children, be turned with horrible amazements and terrour into the boſomes of wicked men, when they ſhall behold with anguiſh of ſpirit what they here jeſted at. *That onely the pure in* Math 5. 8.

*spirits shall see* God *and behold his glory.*

9. *Application to the soule.* *Ibi est summa felicitas, summa jucunditas, vera libertas, perfecta charitas, æterna securitas & secura æternitas. Bern. Medit.*

O then my soule, sith by these few instances thou maist take a scanding of the vanitie and miserie of all worldly happinesse, raise up thy desires to that *blessed place where is fullnesse of joy and pleasures for evermore, To him in whom is no variety nor shadow of change;* to that companie which everlastingly sing and are never sad. Think with thy selfe when thou seest and delightest in the beautie of any creature, bee it wife, children, houses, lands, *&c.* that these are but vanities under the Sunne, to put thee in minde, that true felicities reach as high as Heaven, and were they as glorious as the Sunn it selfe, yet they are not freed from clouds and darkenesse and many eclipses, which shew their emptinesse and infelicitie. Nay, wee know not when we behold them in their highest perfection, whether they will not turne to bitternesse at the last. *Haz ael* looked amiably upon *Hazeus*, yet that good Prophet wept when hee saw him, as beholding the abundance of evill which that goodly person should afterwards execute. *The eye is not satis-*

*fied*

*fied with seeing, nor the eare filled with hearing,* Eccle. 1. 8.
saith the wise man. The more a man covets and hunts after the things of this life, his desires are hereby more enlarged, but not his contentment; for the mind is not pleased in that it is not satisfied.

Get thee gone then, O my soule, and flie hence to those celestiall mansions where only thou shalt finde rest, there, there shall all thy desires be filled, there shall the presence of GOD repleniſh thee with unutterable delights, there onely shalt thou heare *the voice of joy and gladnesse, and sorrow and mourning shall flee away*, divorce thy affections from sin and from all the pleasures of the world though never so deare to thee, and marry them to CHRIST, thy gaine shall bee great, thy glory greater, even life and happinesse for evermore. Why should'st thou stay and abide any longer here amongst the enemies of thy peace, amid'st so many sorrowes and afflictions pursuing thee for thy sins? Who would not forgoe a cottage to gaine a Kingdome? who would not exchange a few fraile comforts of this life, for those permanent

10. *Conclusion.*

*In torrente illius voluptatis nil ultra appetet cumulata satietas tanta erit felicitas. Bern. ibid.*

*Delicatus es & hic vis gaudere cum seculo & postea regnare cum Christo. Hieron. Epi. ad Heliodor.*

joyes of bliſſe? why vvilt thou any longer ſettle thy heart upon that vvhich is nothing? what are the choiſeſt delights here below being rightly ballanced, other then *vanity and vexation of ſpirit*. Ceaſe then to admire any outward excellencies and be vvholy taken vvith thoſe reſplendent beauties that are in the face of thy Saviour, to vvhom ere long thou ſhalt be married, and partake of that great feaſt vvith vvhich hee vvill entertaine thee at that vvedding day. Carke and care onely for thoſe durable riches that ſhall then abide vvith thee vvhen thou ſhalt bee here no more. Haſten and hunt after the honour and happineſſe of the Saints; there is no preferment like being in heaven, poſſeſſe thy ſelfe of him vvho hath beene thy GOD from thy youth, vvho hath many a time raiſed thee up vvith his comforts, vvhen thou haſt beene in the *Valley of the ſhadow of death, vvho hath beene the portion of thine inheritance, and hath maintain'd thy lot*: forſake him not and he vvill bring thee to *honour* at the laſt, to ſuch honours as all the glory of this vvorld cannot reach unto, He that made heaven

for

for his owne Children, can onely declare the joyes of that place: *Returne then into thy rest O my soule*, from which thou hast long wandered. Be content to part with any thing on earth which thou canst not keepe, to gaine every thing in Heaven, which thou canst never loose: drowne all thy delights in those sweete contemplations of heavenly blisse, presse hard to this marke, strive for this victorie, fight for this Crowne, *lay hold on eternall life*, and let nothing in this world take away thy Crowne.

*Sibiat caro mea, desideret illud tota substantia mea, donec intrē in gaudium Domini mei, ibi permansurus per secula, Amen. Aug. Man. cap. 36.*

* * *

*FINIS.*